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THE WORD FOR THE WORLD

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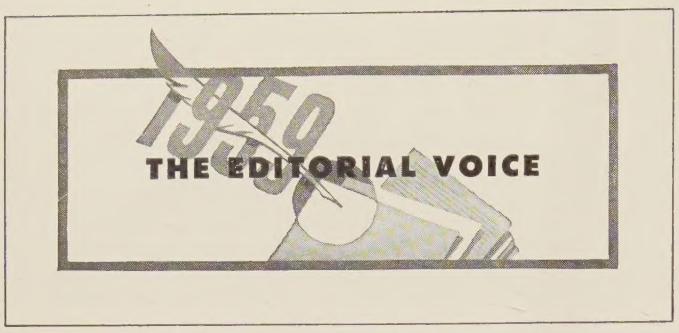

THE PASSING OF THE ASSEMBLY CONCEPT FROM CHRISTIANITY

The church as announced by Christ, seen in the Book of Acts and explained by Paul is a thing of great simplicity and rare beauty.

The church as we see it today is unsymmetrical, highly complex and anything but beautiful. Indeed I think that if some angel of God were made familiar with the church as it appears in the New Testament and then sent to the earth to try to locate it, it would be extremely doubtful whether the heavenly messenger would recognize anything now existing in the field of religion as the church he was looking for. So far have we departed from the pattern shown us in the mount.

The church as the New Testament pictures it is any company of regenerate believers met in the name of Jesus Christ. Such a company is called out from the world and gathered to Christ as a flock of sheep is gathered to the shepherd. The members of this company constitute a despised minority group standing in bold moral contradiction to the world. Their witness is Christ: His person, work, office and present position at the right hand of the Majesty in the heavens. They carry His gospel to the world and plead "Be ye reconciled to God," then they return to their own company to worship, pray, teach and listen to the Word of the Lord as it is expounded by men of God. They also exhort, testify and exercise for the good of all such spiritual gifts as each one may possess from the Spirit.

Every local church is a microcosm, having all the qualities of the macrocosm, the church universal. Each local company is ideally and should be actually equipped to do anything that the Head of the church wills to accomplish. Wherever such a company is found, there is the true church, the complete church, so complete that if all the believers in the world were to be gathered in one place it would not add anything to the perfection of the smaller assembly.

Each local church is a fellowship in the deepest spiritual meaning of that word. It comes into being by an afflatus of power and a bestowment of life. It cannot be produced by organization, though after it is there it may be strengthened and improved by a wise and Spirit-led organization. A true church existed in Crete before Titus was left there to "set in order the things that are wanting, and ordain elders in every city." Organization did not create the church; it was imposed upon a church already present, a church which had been born out of the preaching of the gospel. For it is always the gospel that produces the church; there can be no church apart from the gospel.

Leaving out of consideration other problems and other times we'll look briefly at two forces that have worked to destroy the assembly concept in this generation:

The first is *denominationalism,* the dividing of believing men into mutually exclusive camps. This is not peculiar to these times, but we today are reaping the fruit of a tree planted long ago. Though I have for many years worked in a small denomination and preached freely among other denominations I am not blind to the mischief that accompanies this extrascriptural phenomenon.

I do not here offer a remedy for denominationalism. I merely report the facts, and they are not encouraging. To enter any place of worship where the saints of God meet conscious of denominational loyalties or hostilities is to lose completely the sense of communion with Christ and each other so vital to true worship. I believe a few individual saints may be godly enough to escape the trap, but I am sure the larger numbers are not.

Another force that has helped to block out the New Testament concept of the church is *tabernacleism.* This phenomenon flourished during the second and third decade of this century, and though it has passed it has unfortunately left behind it the religious philosophy that brought it into being, as well as the spirit and mood it created.

Tabernacleism, oddly enough, came as a revolt from denominationalism. Certain gifted men got their fill of ecclesiastical machinery and broke away to start independent religious groups made up of others like themselves. Often with but a modicum of theological knowledge and with no time nor inclination to learn, they turned to the theater for their technique. And it worked, surprisingly, astonishingly well.

The concept of the church held by the founders and promoters of tabernacleism may be learned easily enough by noticing the nomenclature that accompanied it: "Work" instead of assembly or church; "program" instead of worship; "artist" (used for any fifth-rate performer on the handsaw or consecrated cowbells); "talent" (to refer to a performer); "one night appearance," "in person" (borrowed from the theater), and many other such terms, unconscious confessions that the saints had left the ways of God and gone in the ways of fallen men. And this while making the strongest protestations of orthodoxy.

I do not mean to scold, and I am grateful for any shreds of New Testament worship that may be left among us; but I cannot but hope and pray that the evangelical church may soon return to the land of promise. We have been in Babylon long enough. And one of the first things she must rediscover before she comes home is her own identity.

The Verbal Inspiration of Scripture

By REV. J. FURMAN MILLER, PH.D.

THOSE who believe in the verbal inspiration of Scripture declare that the Bible is the actual Word of God. They hold that the writers understood that they were receiving the very words of Almighty God, even though the vocabulary and style are peculiar to the human instrument.

The divine language a prophet heard may not always have been perfectly intelligible to him. Nevertheless under the inspiration of the Holy Spirit he was enabled to transmit the message with such accuracy that it may properly be called the Word of God. Anyone attempting to explain inspiration must continually bear in mind that the Word has never failed to accomplish the end for which God has sent it. Particularly is this true whenever it has been believed to be just what it claims to be.

Divine inspiration always implies three persons: One who breathes the divine message earthward, one who makes intelligible this message for the profit of mankind upon the earth, and one who receives the message and thereupon is brought into correspondence with God.

Augustine's well-known explanation of divine love applies here. Love, he said in effect, requires a lover, a communication or extension of that love toward its object, and a beloved. Divine love explains inspiration: God the Father so loved the world that He communicated His love. He sent His Son to make His holy love intelligible to unholy men. Through the enlightening influence of the Holy Spirit unlovely men are made to realize and finally to experience the Father's incomprehensible love.

The idea of redemption in the mind of the Father is in keeping with His nature, for God is love. Love never fails to reach out powerfully toward its beloved, but a language barrier prevents man from knowing God's love.

To remove this impasse effectually, the eternal Son of God was born into the human race. He is the *logos,* the common language in terms of which the divine Lover might effectually communicate His unspeakable love. Thus was the medium established; it had yet to be understood. Even the Son could not convey the glorious idea to ears deafened by sin. The only solution is in His saving men from sin.

The idea of redemption became intelligible when the Word, the *logos,* spelled out the key to the language of God upon the cross. The Spirit makes the love of God comprehensible to sinful men. They are enabled through the Spirit's influence to realize and respond to this love message from God.

Every relationship between God and men has this same essential basis: God extends Himself earthward, but is unintelligible because of human sin; Christ incarnates Himself and renders God intelligible by offering Himself for the remission of this sin; the Holy Spirit moves upon the minds of willing men in conviction of sin, of righteousness and of judgment, urging them to believe what they hear from their God.

Verbal inspiration plays an essential part in this entire program, for it is inconceivable that such a glorious provision should be rendered ineffective through some fault in the recording of the essential factors having to do with its inception, its presentation or its realization.

The very nature of God demands that we believe that He shall provide a perfectly accurate account of the transaction, and this is exactly what He has done. He has expressed His idea through His Word, and the Spirit has guarded its final recording exactly as He guarded the conception of Jesus in the womb of Mary. In this way the entire message has been made perfectly inviolable and intelligible to men.

It is to be expected, in view of such a provision as this, that Jesus Himself should have spoken the last word which can be said concerning the verbal inspiration of Scripture. That word is *gegraptai* and means "It stands as written." It was at the very beginning of His earthly ministry that Jesus used this word.

He used it against Satan's all-out attempt to defile the Messianic mission by casting doubt upon the divine words as recorded by His servants the prophets. This word is a legal term frequently heard from the lips of the business people of Jesus' day. For example, if two persons desired to enter into a contract with each other, they would transcribe upon papyrus the specific and full details of the entire transaction. This agreement would then be ratified before a witness, a sort of officer of the court, who thereupon wrote across the face of the document this most important word, *gegraptai,* signifying, "It is written and this is a properly attested copy; the facts are verbally correct and the information stands as recorded." No person or court in all the world in such a case could have the legal right to change a jot or tittle of a writing so attested.

The light which this throws upon inspiration is patently clear. The Father and Son have recorded the terms of an agreement whereby they can restore sinful man to fellowship with his Creator. The transaction was recorded by the Holy Spirit as He moved upon the minds of

Dr. Miller is now on the faculty of Bryan College, Dayton, Tenn. He has contributed a number of articles to THE ALLIANCE WITNESS.

chosen men, and across the face of the finished document the word *gegraptai* was inscribed.

Furthermore, this so-significant word of attestation is in the perfect tense in Greek, which fact adds the salient time-element concept, that although these words have been written in the past, they will continue to be valid and authentic *as written,* both in the present and as long as time shall endure. As the psalmist sang, "For ever, O Lord, thy word is settled in heaven" (119:89).

This kind of record, for which men are sensing such a critical need today, must be attested. It must be worthy of a person's staking his eternal destiny upon. And today men are finding such finality and stability, finding it as men have done for nineteen hundred years and more, in the written Word of God.

Desperation is ever the result of the providential stirring of the Holy Spirit as He is faithful continually to keep driving us back to the very essentials of Christian faith. As the Spirit drove Christ into the wilderness to be tempted of the devil, so we are driven to confess our abject need for a final word from our heavenly Father, written accurately and recorded plainly just for us.

God always rewards desperate faith, but only such. *Gegraptai* is inscribed across every page of Holy Writ, for the idea of redemption has been agreed upon by the Father and the Son, and the Spirit keeps bearing witness to the finality of the entire transaction. Every answer to every problem of human existence is recorded in the Word of God, for Jesus Christ is the Word and in Him all things consist (Col. 1:17), and He has said, "Your own peculiar answer to your own personal problem has been answered by your heavenly Father in Me, and it has all been recorded and the writing stands."

All of which brings us back to the final utilitarian test of every truth—how well does it actually work? The answer is: Prove God; try the Spirit. Ask Him to translate for you what the Saviour has revealed in Himself of the Father's infinite wisdom just for you. At once you will make the radiantly satisfying discovery that, as from the very beginning of the writing, these words have never yet failed to accomplish the specific purpose for which holy men wrote them down.

Nor shall they fail! "Heaven and earth shall pass away," Jesus said, "but my words shall not pass away" (Matt. 24:35). ◆ ◆ ◆

Dr. Turner Leaves Office Next Year

Dr. Harry L. Turner has advised the Board of Managers that he is retiring as president of The Christian and Missionary Alliance at the completion of his second term in May, 1960. A new president will be elected at the General Council to be held in Portland, Ore., May 11-16, 1960. Dr. Turner has accepted a position as professor at Simpson Bible College, San Francisco, Calif., for the year 1960-61.

Quotes from Our Contemporaries

Paul King Jewett, in *Christianity Today,* has this interesting word for preachers:

"As ministers of the gospel, we need especially to develop a sense of propriety in humor. This is because we are constantly handling that which is sacred. Someone has defined humor as the clever association of unlike things. But many ministers, especially the youthful ones, are too clever by a half. Their association of the sacred and the profane is more perverse than funny."

Send Those Extra Subscriptions Now!

The Alliance Witness Subscription Campaign is closing. All subscriptions must be postmarked December 2 in order for a church to receive credit for them.

But there's still time to send those last-minute gift subscriptions, and for Campaign managers to make that *extra* effort to secure those *extra* subscriptions that will increase our total circulation. More than that, they will increase the spiritual ministry of the magazine. As new readers come into the family they will be drawn to a closer walk with God; they will enter into a new ministry of intercession and giving for missions, and they will have a larger appreciation of the Church of Christ as they fellowship in spirit with other members.

We have said there is still time to send those extra subscriptions. Have you considered where they may go? To pastors and missionaries; to shut-ins; to hospital libraries, city libraries, offices of professional people, and so on.

At the beginning of 1958 a large number of our readers subscribed for Christian leaders in Ireland, Scotland and England. These can be renewed during the Campaign (a gentleman in Elmore, Minn., sent money to renew his ten foreign subscriptions along with his own renewal) and the number will be credited to your church. We have the names of a number of other people in foreign lands who have asked to have the magazine sent to them. We would be glad to assign one or more names to you for your gift list.

How can this be done? Simply include with your list the number of extra subscriptions—renewals of your present foreign gift subscriptions or gifts to be assigned—you wish to send and we will do the rest, informing the recipients by a card of your gift. Foreign subscriptions are $2.75. In Canada and the United States the price is just $2.00.

But do it *now* in order to help your church during the Campaign.

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If Paul Were Preaching Today

It would be easier for missionaries to adopt St. Paul's methods today if the circumstances under which they labor were not completely different

By REV. HERMAN H. HAZLETT

IN recent decades several very good books have been written on the apostle Paul's missionary methods and principles. Partly as a result of these illuminating studies, many missionary societies have begun to treat infant churches as adults and this has become the day of the indigenous church.

In the providence of God it is well that this is now the pattern for missionary activity rather than the exception. Missionary withdrawals from certain lands during World War II would have been very disastrous if the national churches in those countries had not been established under capable national leadership. The same is true in certain areas today where a strong feeling of nationalism makes it all the more imperative that the missionary maintain his role as adviser rather than administrator.

In all the discussion about principles and methods of missionary work, the relationship of the mission to the national church and present-day training of missionary candidates, we may have overlooked some distinct advantages the apostle Paul had which no longer obtain today. In other words, certain serious problems which twentieth-century missionaries encounter were unknown to him. Before we criticize missionaries too severely for being slow to adopt Pauline methods we should consider some important factors that were favorable to such methods in Paul's day.

Although the apostle was a Hebrew Christian, he was a Roman citizen by birth. Wherever he traveled it was his privilege to claim the protection of this world-wide government, although he did not always do so. His rights and privileges as a Roman citizen were analogous to those American citizens have if they work in Puerto Rico. Any missionary would consider it a distinct advantage if he did not have to get a passport in order to leave his homeland.

Furthermore, it is sometimes very difficult to obtain a visa to enter a foreign country and it may be refused for no apparent reason at all. Once a missionary arrives on the field he may be required to apply to the police for a residence permit and identification papers, which he must always carry with him. These usually involve payment of a personal tax and may be subject to annual review and to cancellation at any time. Cause for such cancellation might be the popular reaction against a missionary for baptizing a national who previously belonged to the dominant religious group of the land.

Again, Paul had no need before furlough to obtain a re-entry permit which in some cases is valid only for one year and is not subject to extension.

It should also be remembered that language was not a formidable barrier to the apostle's ministry. Paul did not have to sit down with an uninspiring "language teacher" and study a foreign tongue before he could preach the gospel in a new place. He preached in Hebrew in the Jewish synagogues which he found everywhere, and in Greek to the Gentiles. He never knew the frustration of reading his first sermon after six months of laborious study, nor did he have the experience of wondering how much his audience understood as he preached his first extemporaneous sermon after eight or nine months of study.

It was also a tremendous advantage to Paul that the entire Old Testament was available in Hebrew and Greek, two of that day's world languages. If English and French were the official languages for the entire civilized world of our day, that would be a comparable situation. When Paul preached in a synagogue he could cite Old Testament prophecies as proof that Jesus of Nazareth is the Christ (Acts 9:20-22). The fact that many Gentiles had read the Old Testament in Greek, and perhaps some of them were familiar with the gospel story as well, likewise gave him a strong foundation on which to build (Acts 24:14; 26:22, 27).

The pioneer missionary today may have very few verses of the Bible translated at the end of his first term on the field. In some cases missionaries have labored for many years before they were fairly certain that they were using the right terms for God, Holy Spirit, angel, salvation, grace, love and many other words. Dr. Robert Morrison completed his translation of the New Testament into Chinese in 1813 and that of the entire Bible in 1818. But to this day there are two schools of thought regarding the right term to use for God in referring to the true God and Father of our Lord Jesus Christ. Paul knew of no such problem. Even when preaching to the Athenians on Mars' Hill, Paul's simple statement was that he was preaching about the "God that made the world and all things therein." It would be wonderful if when missionaries began to preach in a pioneer field today they found that their hearers

As a former missionary (Viet Nam) and a professor of missions Mr. Hazlett knows whereof he writes. He is now dean of the faculty at Simpson Bible College, San Francisco, Calif.

had half as much background for Christian teaching as did those to whom Paul ministered.

If anyone is inclined to be impatient with a missionary for whom he is praying because he cannot report that thousands of people have been saved in a short period of time, he should remember that the entrance of God's Word gives light. It is the Word which the Holy Spirit uses to convict of sin. A missionary who preaches to people who have no Bible will make very slow progress in winning them to the Lord and cannot hope to establish churches with anything like the amazing success which Paul had.

Even though a present-day missionary has studied cultural anthropology and will be on the lookout for strange customs about which he has been warned, he will still most certainly make a number of *faux pas* before he feels even slightly at ease in a foreign culture. Cultural components in Paul's day, including social customs, superstitions and folklore, were not an enigma to him, for the cultural pattern was fairly constant in his "one world." For this reason Paul always knew the proper way to conduct himself at all times, even in the presence of strangers. He did not need to be on a constant *qui vive* lest he should inadvertently offend someone.

It is also a well-known fact that unbelieving Jews stirred up trouble for Paul in many places. But believing Jews, as Dr. McGavran points out in his book, *The Bridges of God,** were not only a great help in his work; they were the "bridge" over which the gospel also passed to the heathen living on the fringe of the Jewish community in each place which Paul visited. By way of contrast, how often does the twentieth century missionary find spiritual roadblocks of all kinds in his way, instead of even a small bridge over which the gospel may pass! He would rejoice if there were a small nucleus on his mission field who had even a rudimentary knowledge of the true God.

It is true that Paul was a man completely yielded to God's will and filled with His Spirit, but the advantages enumerated in this article should not be ignored. They contributed in no small measure to his success. ◆ ◆ ◆

*Donald Anderson McGavran: *The Bridges of God* (New York: Friendship Press; 1955), pages 31, 32.

Walking by God's Sight

By HELEN R. DAVIS

EVERY believer has experienced a time when he did not, nay, could not, believe in the Lord Jesus Christ as his Saviour, for he did not have the faith to believe.

Many, too, can remember the day when, by the hearing of God's Word, they were drawn by the Holy Spirit into saving faith and they later knew even that faith to be a mighty gift from the God whom they came to believe. We clarify and verify that wonderful truth by Romans 10:17, "Faith cometh by hearing, and hearing by the word of God." As colaborers with Him, we find over and over that God works through His own Word as that Word is given out in the ministry of reconciliation.

God works through these ambassadors, His children, by filling them with the Holy Spirit and by teaching them the gospel by which the unsaved are to come to Christ. Through the hearing of the Word the unbeliever is persuaded into thirst and hunger, and into the kind of belief which leads to seeing things as God sees them. This is the beginning of the faith which leads to knowing Him, and to a reliance, a trusting, a leaning upon that which He knows; for He is completely all-knowing and His walk of faith in us and for us must be one that is by His sight.

This step is not easy for the unbeliever; he may not believe the Bible to be God's Word; he has turned to his own way; he does not think of himself as a sinner and in need of a Saviour; his natural faith is sufficient for his needs, and because he is full of life he thinks he has Life. The final breakdown of the natural faith, with its good deeds and its religious concepts, comes at the moment when the hearing of the Word produces a new faith. This transition from faith (natural, old-man) to Faith (true) comes only one way: by a scriptural experience which leads to spiritual sight.

Giving mental assent to the facts of the Bible is insufficient for spiritual realities. As the Word continues to work there develops an assured confirmation that the message is a personal one from God, and as the Holy Spirit does His harvesting work the convicted listener turns from his way to God's way and spiritual life is given. God has thus borne the sinner from darkness into His own marvelous light. How wonderful to step by faith from the insecurity of this present world's religious systems, its traditions, notions, beliefs and habits, into the holy family of God with its faith, its privileges, its freedom, its promises and all the gifts belonging to heirs of God with Christ Jesus.

This new life, however, carries with it grave responsibilities, and we need to be taught and exhorted into the seriousness of walking with and for God; of occupying until He comes; administering the good news by works of reconciliation; knowing God's will and doing it; putting on the Lord Jesus Christ; entering into His rest; being holy as He is holy; studying to become His ambassadors; walking by His faith as Paul described in Galatians 2:20, and many more things.

God most certainly expects much of His own, and He has a right to do so. How grieved the God of harvest must be as He looks down upon those whom He has borne. Why is much of the work failing to produce scriptural fruit? Why is God having to record so much wood, hay and stubble as the work of His chil-

dren? What has happened since the revelation in Hebrews 11? Why do we not heed His directive, "Not by might, nor by power, but by my spirit"? Paul did. Many others did. Theirs was a daily walk of faith, as they appropriated His promises.

This we know for sure—God still desires to guide men with His eye, in His light, by His will, according to His revelation. His arm has not become shortened, His promises have never failed. The Holy Spirit is still able to fill, to empower, to teach, to give life, to produce faith.

If it isn't God who has failed, then it must be His instruments, and it surely is. God's people have lost their delight in the Word; they are not students at the feet of God; they are seldom quiet before Him; they do not lean upon His power but on their own programs and their efficiency; and they have deserted the wells of their salvation, replacing the water of life with self-made cisterns, broken cisterns which can never hold water that quenches thirst.

As we meditate upon these things, as we increasingly observe the lassitude of the saints of God, as we test our own busy activities and find that the glitter is not always gold, we listen anew to the still, small voice of the Holy Spirit and hear Him say "Look to Jesus," the Author and Finisher of our faith (Heb. 12:2).

God spoke through Paul to reveal the secret of living realistically, spiritually and abundantly for God when he said, "The life which I now live in the flesh I live by the faith of the Son of God." In First Thessalonians 5:5 and in Ephesians 5:8 we are told that we are not children of the darkness, but rather the children of the light in the Lord, and we are exhorted to walk this present life as children of light.

God shows us His gift of new faith and that it is in His Son who indwells each believer (Rom. 3:22; Gal. 3:22; Eph. 2:8, 9; Phil. 3:9; Col. 2:12). He also shows in many Scriptures that we must believe in Him by yielding our bodies and lives to Him, that He might make that faith operative unto newness of life in Christ Jesus. We must increasingly become vessels producing fruit under His fullness, His power, His faith, vessels with oil, meet for our Master's use. Just as hope, peace, love, light and life are within each believer because He is there, so is His faith, and it operates as a fruit of the Holy Spirit. That is God's part and He has been faithful in giving us all we need for all He calls us to do. Our part is to be subject at all times to our Bridegroom, to obey Him, to be ready to walk at His side and by His strength.

This is done by faith. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). How was He received? By faith, by the faith He gave, by the faith we received when we received Him and became one spirit with Him. This is a moment-by-moment walk by His sight, for only "in thy light shall we see light" (Psa. 36:9).

In Paul's testimony before King Agrippa he showed how Jesus opens the eyes of men, how He turns them from darkness into His light and how they are sanctified by faith which is in Jesus. We are told that we must take the shield of faith (Eph. 6), which involves two things. First, we must put on the Lord Jesus Christ and then study the Word, for truly faith does come by hearing, and hearing by the Word of God. There is no other way, for God has chosen the way to a life of faith and has shown Himself to be the only One who has the right to walk by sight. We walk by faith only when we lean upon His sight.

As children of the Father, as ministers of Christ, as stewards of the mysteries of God, may we reach out in the faith of Jesus Christ to receive and partake of His divine nature, of all that He is. As laborers together with God, as God's husbandry, may we take the grace which has been given to us and build strong, firm foundations for His glory. As the Bride of Christ may we look within, unto Him who is our Head, in whom are hid all the treasures of love, wisdom and knowledge, that our hearts and lives might manifest His love, His faith, as a sweet-smelling savor unto God. ◆ ◆ ◆

Mrs. Davis is no newcomer to the pages of The Alliance Witness. *Her articles on winning Catholics to Christ and the ministry of elders in the church have been well received.*

A Scottish Preacher Writing to Youth

I entreat you now, in the morning of your life,
to seek the Lord and His face.
Beware of the folly of dangerous youth
—a perilous time for your soul.
Love not the world.
Keep faith and truth with all men in your covenants and bargains.
Walk with God, for He seeth you.
Do nothing but that which ye may and would do
if your eyestrings were breaking
and your breath growing cold.
Prize Christ and salvation above all the world.
To live after the guise and course of the rest of the world
will not bring you to heaven;
without faith in Christ and repentance ye cannot see God.
Take pains for salvation;
press forward toward the mark for the prize of the high calling;
if ye watch not against evils night and day which beset you
ye will come behind.
Beware of lying, swearing, uncleanness
and the rest of the works of the flesh,
because "for . . . these things cometh the wrath of God
upon the children of disobedience."
How sweet soever they may seem for the present,
yet the end of these courses
is the eternal wrath of God and utter darkness,
where there is weeping and gnashing of teeth.

—Samuel Rutherford.

Life's Hidden Power (The Gift of the Spirit), by Louis H. Evans. Fleming H. Revell Co. (1958), Westwood, N. J. 154 pages, $2.50.

Dr. Evans is Minister-at-Large and Associate General Secretary for the Board of National Missions of the Presbyterian Church in U. S. A. He was formerly pastor of the largest Presbyterian church in the world, First Presbyterian Church, Hollywood, Calif.

Life's Hidden Power consists of seven chapters, relating the Holy Spirit to the church, preaching, peace, healing, courage, possessions and love. It is a challenging, thought-provoking book that focuses attention upon the Holy Spirit as the "vital power of the Church and Christians." It applies the Scriptures to the current situation, presenting a clear analysis of the causes for our impotence.

The chapter on courage is especially good. The one on healing, although not setting forth the doctrine wholly as in the light of Alliance teaching, does contain practical considerations that should not be overlooked. The author shows in a lucid manner the important fact that the body is the temple of the Holy Spirit and thus the Spirit is directly concerned with "its condition and its repair."

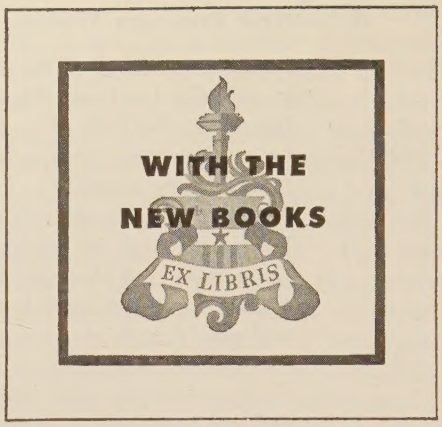
Evans does not deal with the subject of the "crisis experience" in relation to sanctification or the infilling of the Holy Spirit but is concerned with the practical demonstration of the presence of the Spirit in the Christian's life. He employs an excellent literary style, includes choice illustrative material and drives home the truth with conviction. It's good reading for every Christian. —Gilbert H. Johnson.

From Tragedy to Triumph (Job), by H. L. Ellison. Wm. B. Eerdmans Publishing Co. (1958), Grand Rapids, Mich. 127 pages, $2.50.

This is a well-written, carefully analyzed exposition of the Book of Job in which the author (theological editor for the Paternoster Press, England) seeks to present the message in the light of contemporary thinking. After giving an outline of Job, the questions of authorship and date are briefly discussed without coming to any conclusion in regard to either. There is the acknowledgment, however, that Job really lived, but he is also pictured as "the representative sufferer." Frequent use is made of other translations, such as Moffat and Knox and the Revised Standard Version, and the author presents a few of the problems of textual criticism directly concerned with "its condition and its repair."

The various messages of Eliphaz, Bildad and Zophar are somewhat integrated in order to give the reader an appreciation of each character and the main line of argument set forth by each. The chapter on "Job Sums Up" is especially good in its rather keen insight into Job's real problem.

Although this is by no means a verse-by-verse exposition of Job, it is a clear presentation of the message of the book. For those who are interested in "wisdom literature" here is a book worthy of careful study.—Gilbert H. Johnson.



Order your books from either house

Christian Publications, Inc.
Third and Reily Streets
Harrisburg, Pa.

William H. Dietz, Inc.
10 South Wabash Avenue
Chicago 3, Ill.

A Spiritual Clinic, by J. Oswald Sanders. Moody Press (1958), Chicago, Ill. 160 pages, $2.75.

There are so many handbooks on the Christian life that one is tempted to open each new one with "What, another?" This one, however, is worth reading because many of its chapters are written with a fresh and individual approach to age-old problems, and, though not difficult to read, the book is never cheapened by trying to be too popular.

The first half is devoted to problems of Christian experience—tension, suffering, despondency, conscience and others. The second half deals with problems in Christian service. There is material here on the conditions of spiritual leadership, and a good chapter on acquiring and maintaining zeal. There is a short introduction to the very important matter of praying with authority. There is a chapter on the use of time, and one on the missionary call —the latter sensibly concluding that God's method of calling differs for each individual, but the important thing is our willingness to obey.

Every Christian should find something helpful here, either for his own personal life or to pass along to others. —H. Sigrist.

The Other Side of Rome, by John B. Wilder. Zondervan Publishing House, Grand Rapids, Mich. 159 pages, $2.50.

This book on the Roman Catholic Church makes interesting if sometimes unsavory reading (though the author does not go into all the morbid details that some have thought necessary). He explains the meaning of tradition, the mass, images, relics and indulgences. He retells a few of the legends about Mary, so fantastic that one wonders how educated people could possibly support a church that fosters them. He gives material on the education and role of the priest and the history of the papacy. Finally, he warns of the dangers of mixed marriages and of the desire of the Roman Church to rule the world. Christians should understand these things.—H. Sigrist.

Books in Brief

Did I Say That? by Leslie B. Flynn. Broadman Press, Nashville, Tenn. 129 pages, $2.50.

There is no Christian who is not sometimes guilty of some sin of the tongue, such as gossip, exaggeration, boasting or hurting others by cutting words. This is a book about the tongue, written in a style that will please those who enjoy anecdotes and verses.

Trapp's Commentary on the New Testament, by John Trapp. Zondervan Publishing House (1958), Grand Rapids, Mich. 791 pages, $9.95.

This book by one of the early Puritan scholars is reprinted from the edition of 1865. There has been an enormous amount of study in the Scriptures since the author began his commentary in 1654. All will not agree with his eschatological interpretations.

Illustrations from Biblical Archaeology, by D. J. Wiseman. Wm. B. Eerdmans Publishing Co. (1958), Grand Rapids, Mich. 112 pages, $3.50.

A very brief book written in popular style, well illustrated, with a good bibliography.

Methods of Witnessing to Roman Catholics, by James L. Carder. Christ's Mission, Sea Cliff, N. Y. 45 pages, 50 cents (paper).

Though not a new publication, this booklet should be called to the attention of Christians who have Roman Catholic friends or meet them when doing church visitation. It assumes some knowledge of the difference between Roman and evangelical theology, but it gives advice on the tactful approach to Catholics. It considers how the fruit of the Spirit—from love through temperance—is related to soul winning.

DAVID R. ENLOW, Reporter

AT HOME

Map intercity evangelistic campaign: What is described as a "pilot project in new techniques"—an intercity evangelistic campaign—is planned for the Christian Churches (Disciples of Christ) in the Chicago-Gary-Hammond area beginning January 1, 1960. Nineteen churches in the three cities will participate.

●

Suggestion for Christmas Eve: The American Bible Society has a suggestion for Christmas Eve. It urges church families to participate in a concerted reading of the Christmas story on the night in which we celebrate the Saviour's birth. This is the first time, said a Society spokesman, that it has sponsored concerted reading of the Christmas story as recorded in the Scriptures.

●

IFMA elects officers: At its 42nd annual convention held in Racine, Wisc., the Interdenominational Foreign Mission Association elected Rev. J. Hubert Cook as president. Mr. Elrow LaRowe and Rev. C. Gordon Beacham are vice-presidents. Rev. F. Eldon Durant is secretary and Rev. A. H. TerMeer treasurer. The IFMA has forty-two member missions, with a total of about 8,000 missionaries in 100 countries.

●

Indianapolis Crusade termed success: Climaxed with a record crowd of more than 30,000 persons at the final service, Billy Graham's Indianapolis Crusade closed with final statistics showing an aggregate attendance of 350,000 and more than 9,300 "decisions for Christ."

●

Leprosy Missions names new chairman: Dr. Oliver W. Hasselblad, president of American Leprosy Missions, Inc., has announced the appointment of Dr. Arnaud C. Marts as chairman of the organization's board of directors. He succeeds Dr. Emory Ross who retires after twenty years of service with the organization, first as president and later as chairman of the board of the fifty-three-year-old leprosy relief organization.

●

AABC elects Boon president: The importance of the Word of God in education keynoted the thirteenth annual convention of the Accrediting Association of Bible Colleges, held at Moody Bible Institute, in Chicago, October 29 and 30. Elected to serve as officers for the AABC were: president, Dr. Harold W. Boon, president of Nyack Missionary College, Nyack, N. Y.; representative of the accredited schools, Dr. C. C. Burnett, president of Bethany Bible College, Santa Cruz, Calif.; secretary-treasurer, Dr. T. B. Crum, dean of Providence-Barrington Bible College, Providence, R. I.; representative of associate schools, Mr. Jack W. Stoepker, of Reformed Bible Institute, Grand Rapids, Mich.

ABROAD

Greek fair has first Protestant book display: The twenty-fourth Thessalonika International Fair featured a pavilion displaying non-Orthodox books for the first time in its history. Approximately a million people stopped during the three-week fair to view the exhibit of *O Logos* ("The Word"), Greece's only Protestant publishing house which is operated by The American Mission to Greeks, Inc. The display of a large Bible was built against a radiant background under the banner "A Book for You." Visitors to the booth accepted some 150,000 religious tracts and pamphlets on the Bible.

●

Survey shows literacy up in India: In a limited survey designed to prepare for its 1961 census, the Indian government discovered from a questionnaire that literacy has gone up to 40.7 per cent from 16.6 per cent in 1951. The survey showed that education among women had progressed at a much faster pace than among men. It showed an almost fourfold increase in female literacy, from 7.9 per cent in 1951 to 28.8 per cent, while male literacy rose from 24.9 per cent to 51.7 per cent.

●

Missionaries must have college degrees: All missionaries to Liberia in the future must possess college degrees. So stipulates a new decree issued by the public instruction department which says the regulation is in line with the government's desire to improve educational standards.

PEOPLE

Death claims mission leader: Evangelical missionary endeavor lost one of its leading spokesmen with the death of Rev. Noel O. Lyons, home director of Greater Europe Mission, on October 21.

●

Taylor names new president: Dr. B. Joseph Martin has been named as president of Taylor University. Formerly president of Wesleyan College in Macon, Ga., he will assume his new duties January 1.

THE PRESS

Religious publication to mark golden jubilee: With an exceptionally large edition scheduled for January, 1960, *The King's Business* magazine, official publication of the Bible Institute of Los Angeles, Inc., will mark its fiftieth year in the field of Christian journalism. Started in 1910 as one of the ministries of the historic Southland organization, for five decades *The King's Business* has been distributed to families in all states of the United States and numerous foreign countries. Dr. Samuel H. Sutherland, president of Biola, is editor.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Do It Before 1960

This message is directed to the leadership of our churches—pastors, general superintendents, teachers and officers. To our 1,142 pastors, 15,427 teachers and 6,659 officers has been entrusted the responsibility of leadership.

As we think of the standards which usually guide our churches in the appointment of leadership we realize that you represent our most talented and consecrated people. Into your hands has been committed our most important task.

This message comes to you as we turn over the calendar to the last month of 1959. Let us ask ourselves some questions. Do you feel that the Lord is pleased with your stewardship of leadership? Have you seen an evidence of growth in yourself, in your class, in your school, in your church? What progress has been made in reaching your community?

Before you close the books on 1959 consider what you have done in leading your church to achieve the goal for 1959 of reaching an enrollment of 155,000 in our Sunday schools. What have you done toward gathering "the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law"?

With the leadership that God has given us we could easily reach our goal:

If we would enthusiastically plan for victory. Too many of us fail, because we plan to fail. Not exactly, but by default. We fail to become excited over participating in the great Christian enterprise.

If we would simply employ tried and proven methods. These are well known, but have you really made them a plan of action in your Sunday school?

For example, you know that new units grow faster and enlist more people than overcrowded classes, but have you added a new class?

You know that purposeful, persistent visitation will reach new people, but how persistent is your program right now?

You know that your Sunday school is the greatest evangelistic agency in the church, but how many have you won to Christ in this quarter?

If we would examine our leadership performance and in this very moment of reading rededicate ourselves to specifics in the last days of 1959. The Lord does not require success—only faithfulness!

Before 1960 you have thirty-one days and 496 waking hours. What could you as a leader do with your stewardship of this time? What could you give over and above your regular tasks as teachers and officers —gladly give as a gift to our Lord before 1960?

You could give fifteen minutes each day to pray for each unsaved member, that all may come to know the Lord Jesus; for each Christian, that to them may come a new revelation of the fullness of victory in Christ; for one another as leaders, that together you may see something happen in your church before 1960. Perhaps you say fifteen minutes is too little time, and rightly so, but if 23,228 pastors, teachers and officers spent fifteen minutes each day in December, earnestly seeking God for these particular requests, we would have a mighty moving in our midst.

You could give two hours during the month to something extra for some phase of your Sunday school program, or to brighten and improve your Sunday school rooms before the holiday season. It may mean to paint those Beginner chairs, to make those needed drapes, to wash those windows, or to wax that floor; to help with props or decorations; to offer assistance in something that is not required of you.

You could give one afternoon or evening (three hours) to participate in the visitation program of your church, setting as your personal goal the discovering of some one new person, some "stranger that is within thy gates," and by so doing you could give to that one person an opportunity to receive the most priceless of all gifts.

You could give one hour to visiting the most spiritually needy or neglected or delinquent member on your roll, going with a Spirit-prepared heart to bring to that one the message he may most need.

What would this mean in a stewardship of your time in the month of December? For each worker it would mean fourteen "extra" hours (less than twenty-five minutes a day) during the month. For each one it would mean personal joy and blessing brought about by the motivation that "I must be about my Father's business."

What would this stewardship of time mean if 23,228 pastors, teachers and officers in our Alliance churches fully participated? Such a propelling force would accomplish so much that is basic that we could close the books on 1959 with a true shout of victory—for 155,000 persons enrolled in our Sunday schools. Yes, but far more. We would be on the way to the greatest forward move for God we have ever known.

Prayer Request

During the first week of December National and District Sunday school and youth leaders will meet in their annual seminar. Pray that we will be sensitive to the leading of the Holy Spirit, and that we may receive the wisdom and help so urgently needed as we plan for the days ahead.

Delegates to the congress of evangelical communications held in Cali, Colombia

Evangelical Communications Congress a Success

By REV. R. M. SEARING, SR.

The first combined literature and radio congress of evangelical leaders from North and South America met in Cali, Colombia, September 13-18. The sessions were held in The Christian and Missionary Alliance Church. In spite of rather limited accommodations, the delegates seemed to enjoy themselves. They were unanimous in feeling that the congress will have a lasting effect on gospel work in Spanish-speaking countries.

Radio and literature workshops were conducted simultaneously, and joint meetings were also held. Each morning the prayer room was filled at 7:45. Interest was maintained throughout the days of the conference, with the sessions continuing until late at night. Officially there were about 160 registered delegates from twenty-three countries, but attendance during the day averaged 250 persons, and at night there were as many as 800.

An exhibit of gospel literature in the unfinished Sunday school annex of the church attracted much attention both day and night. Thirty-five publishers exhibited their Spanish literature and everybody was busy taking and placing orders.

An unusual and unexpected feature of the congress was the favorable publicity given by radio and press in the city and a telegram of best wishes from the president of the republic. Of course, there was the opposition press (Catholic) which listed many of the delegates' names (among them Dr. Clyde Taylor, Dr. Walter Montaño, Dr. Eugene Berterman) as household servants. A Catholic group broadcast some untruthful and uncomplimentary remarks over the air, but public reaction to that caused them to desist.

The Christian and Missionary Alliance is represented by five voting memberships in LEAL (Evangelical Literature for Latin America) and I have the honor of representing the Society on the board of directors.

The congress left a marked impression on the city and the churches of the city. The Alliance church for one has continued to increase in attendance and in the number of conversions since the congress. The influence of the gathering will doubtless be felt over all Spanish-speaking countries as plans and ideas are put into effect by delegates and visitors who received new help and vision.

It is only a true and pure love which loves to suffer, because it is only a true and pure love which abandons itself. A will satisfied by that of God, when all else is taken away, is the purest of all loves.—FÉNELON.

Pray for Tibetans

Rev. M. G. Griebenow, formerly stationed on the northeast border of Tibet and now in Hong Kong, has received news concerning Tibetan refugees in India.

It is reported that over 7,000 Tibetan refugees are now at Kalimpong, India. Missionaries, some of whom worked among the Tibetans in China, are giving relief (milk and wheat from the United States) to these people. Conditions are very sad as the majority cannot get work.

Many of these people are from Amdo, the province where the Griebenows lived, with Labrang the monastery center, and among them are personal friends of the Griebenows, including a former servant and a low-ranking living Buddha. Pray that by the contacts made in this border area of India, Tibet will receive an effectual gospel witness.

Important Notice

In writing to missionaries in our West Africa fields which were formerly French colonies or territories, it is most important that the word "French" now be omitted from the address.

Mail should be addressed as follows:

SUDAN:
Name of missionary
Name of station
Republique du Soudan
West Africa

UPPER VOLTA:
Name of missionary
Name of station
Upper Volta, West Africa

IVORY COAST:
Name of missionary
Name of station
Republic of Ivory Coast
West Africa

Not only will delivery be facilitated, but better relations will be established for our missionaries with the governments of these new countries.

Pastor Ha Sol receives the bound volume of the Four Gospels and the Acts which he had helped translate into the Koho language

Chosen of God—

A Man Named Sol

On September 3 Rev. Ha Sol, president of the Tribes Church of Viet Nam, went to be with the Lord. He had been ill for some months, during which he had a vital ministry of counseling and prayer though he was deprived of the joy of preaching. It is impossible to report on the church of Christ among the tribes of Viet Nam without telling of Ha Sol, the first tribal believer. Rev. H. A. Jackson, the first missionary to the tribes of Viet Nam, has written for us an appreciation of this tribesman who has been so mightily used of God among his people. Mr. Sol's testimony appeared in JUNGLE FRONTIERS *last year.*

By REV. HERBERT A. JACKSON

I met Ha Sol in 1929. At that time the French colonial government opened and maintained Route No. 20 in the mountains of Viet Nam between Djiring and Dalat. Many tribespeople hired by the French dug stone from the mountain and broke it for use in building and maintaining this road. Ha Sol, a young man in his twenties, was boss of a gang doing that work. About the middle of that year, hearing that a foreigner in Dalat wanted to hire a tribesman, he lost no time in getting to Dalat, and we gave him the job.

For nine years my wife and I had worked among the Vietnamese on the plains, but we felt a definite call to the unevangelized tribespeople of the mountainous jungle regions and asked to be appointed to this area. Aware of our need of a contact man with the tribes who might also serve as a language informant, we had been praying, "Lord, send us the best man in the jungle." Ha Sol was God's answer to our prayer. Unlike most of his people, Ha Sol could speak considerable Vietnamese, and we were able to talk with him at once.

As a result of the contacts Ha Sol made, many tribespeople began coming to the Mission compound. Temporary shelters served as protection from the cold rain and winds. Sitting around the fires with these primitive people, we began, with Ha Sol as interpreter, to explain the gospel, using picture rolls as an aid.

Soon after this small beginning Ha Sol became very homesick. He said he'd like to borrow some money and return to his village for a month. This was a test to our faith. What assurance did we have that he'd ever pay back that money? But more serious than that was the possibility that he might never return to Dalat. When I reminded him that he couldn't tell by looking at a calendar just when a month would be up, Ha Sol said, "I'll tie thirty small sticks in a bundle with tough grass and throw a stick away each day until I come to the last one and on that day I'll return to Dalat." I loaned him the money and he was back on the thirtieth day. My confidence in the tribespeople began to rise right then.

Realizing that we must speak the language of the people to work efficiently among them, we proceeded to study the tribal language, putting into writing what we learned. Ha Sol was the informant, of course. Despite the fact that he was interpreting gospel talks and prayers each day, he had not yet accepted Christ as his personal Saviour. At times he became very impatient. He did not like language reduction work, and he thought I was far too personal when I wanted to look into his mouth to see where he placed his tongue to make a certain sound.

Early one morning Ha Sol came to tell us he wanted to study the Bible. Imagine our joy in hearing this. We told him that first of all he should accept the Lord Jesus Christ as his Saviour, to which he replied, "I did." We hadn't known of this so asked him when he had made the decision. Said he, "Last night," and then went on to explain: "In the middle of the night I was so sick I thought I would die, so I called upon the Lord who healed me and saved my soul and called me to serve Him." That was a red-letter day at Dalat. With Ha Sol anxious to understand the Word of God, we lost no time in preparing daily lessons for him to study.

Now with the written language, translation work must begin and the Gospel of Mark was the first book to be considered. Certain abstract words were not to be found in Ha Sol's mother tongue. We ran into this problem as early as Mark 1:4 where a word for "repentance" had to be coined. Finally we compounded three words—"to hate-forsake-sin" (to hate sin to the point of forsaking it), and that is "repentance" in the Koho language. Coming on to "wild honey" in verse 6, we were stopped again. There is nothing wild to a man who lives in mountains that are inhabited by elephants and tigers. Ha Sol was a native of the wilds of Viet Nam. To make the distinction we talked about domestic honey or honey made by bees in the village, as compared with honey made in the jungle that

might be called wild honey. Ha Sol smiled at that, looked very wise and said, "I don't care what you write down on that piece of paper; how do you know that some of the village bees didn't make that honey in the jungle?"

When Ha Sol came to us he was a widower with one child, a daughter. (The tribal people of this region follow the matrilineal system and prefer girls to boys.) But in due season God brought another person into Ha Sol's life. If Ha Sol was the best man in the jungle, I dare believe that K'Cong, his second wife, was the best woman in the jungle. God blessed their united lives in an unusual way.

During the time the Gospel of Mark was being translated a great deal was going on at the Mission compound. It had become a tribes center. A large guesthouse had been built for the tribespeople who walked the many trails leading into Dalat from scores of mountain villages. People came and went all the time. Some stayed a night only and others stayed for weeks. Ha Sol preached to the groups, whether large or small, and witnessed to the individuals. His duties had increased. He was the first interpreter, the first informant, the first tribesman to study the Bible, the first translator and now he had become the first tribes preacher.

Among those who were hearing the gospel again and again there were a few who wanted to understand it better. This was most gratifying to us, and arrangements were made for them to have set times to study. This was the beginning of the Dalat Bible School. There was work for these men on the compound. Our property was a wooded mountain slope. This had to be cleared, a road built and terraces made. The work enabled the men to earn their living while studying.

By this time a certain number of the tribesmen had been baptized—a tribes church was in the making. We had the Gospel of Mark in their language and Ha Sol had translated a number of hymns. Services were held every Sunday and there was a chapel period each day in the Bible school.

For seven years we were forbidden by the authorities to extend our missionary work into the jungle. Nevertheless, the ten men and their wives who were following the Bible study course made regular trips to their jungle villages. Back in the mountains these student preachers presented Christ, the only Saviour of the world. People believed, churches were organized, more young people came to the Bible school and more congregations sprang up as they returned to their villages with the message of salvation. Mr. Sol was a

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Ha Sol's Own Testimony

Translated by Mrs. H. A. Jackson

My name is Sol. I am a preacher of the gospel of the Evangelical Church in the Djiring district. I was born on the fifteenth day of the eleventh month in 1904. I grew up in Kala, a village near Djiring. By 1925 I was grown up, and so I went to work for a Frenchman in Dalat. Then I got a wife. After a while she gave birth to a daughter. But in 1928 my wife died and my little girl was left an orphan. [A man has no claim on a child when his wife dies. The child goes to the mother's nearest of kin.] When I had no more family I went to work in Dalat and was made overseer of the road that was being built between Djiring and Dalat.

One day another tribesman told me that a white man at Dalat was looking for me. He said this man came from America and was a preacher of the gospel. I went to see the American whose name was Jackson and agreed to work for him. He told me he wanted me to help him write my language down on paper so people could see it and learn to read it. Every noontime and every night when the American pastor, Mr. Jackson, taught the doctrine and the life of Jesus to the people who worked there, I had to change his words from Vietnamese to Koho. [Mr. Sol is too modest to say that for years he was Mr. Jackson's language informant, helped reduce the language to writing and did much translation work.] From that time on people began to know us and God too. Every day more and more people came.

For a long time my house was just a little shelter made from leaves. Then when the leaves went to pieces I had another shelter made of dry grass that was cut with a long knife. But after a month the fire ate it up, and I did not have any house to live, sleep and eat in. Then I had a third shelter, and it was made of split bamboo.

In 1932 I became a believer in God and began to follow Jesus. Then God gave me another wife that He had chosen for me. She became one with me, and we worshiped God together. We forsook all the worship of the spirits.

After that we had a wooden house with a metal roof. It was the guesthouse, and it was full of tribespeople all the time. I preached to them every night. There was room for anyone to stay and learn to read and learn about God if they wanted to. From that time on we began to form a church that got bigger and stronger all the time. Then we got a larger guesthouse, big enough for ten families. Many tribespeople gave themselves to God and came to study the Bible. These students preached in all the villages around Dalat, and every day the churches grew and grew.

I stayed at Dalat and went to Bible school until I graduated. At that time there was no one willing to go to Djiring to tell my own tribe about God, so I asked to be released from all my work at Dalat so I could go and evangelize my own people. I lived in my own village for three years, and I started three churches in three villages.

After that time there was a big conference of the tribespeople, and I was elected to be the president of the whole tribes church. So I had to leave my village and go to Djiring to live. I have been here ever since.

Please pray for all of us here, that the work of the Lord will keep going ahead. ◆ ◆ ◆

valuable worker in every advance.

Years passed, including the years of World War II and the nine troubled years that followed, but the preaching of the gospel in the mountain jungles continued. The Bible school had grown. It was time to add a national teacher to our staff. Though he had not yet graduated, Ha Sol became a student teacher—the first tribesman to teach God's Word in a formal course of study.

There were many long interruptions that changed the school program again and again, but a record of each student's work was kept through the years until he had finished the course. Ha Sol was a member of the first class to graduate from the Dalat Bible School.

By this time in the Dalat-Djiring district the Bible school graduates and student preachers were serving thirty congregations among five of the seven Koho-speaking tribes and a neighboring tribe, the Raglai. Over 2,000 people had confessed Christ and of that number close to 1,000 had been baptized. The tribesmen had built their own churches. The district was organized with an executive committee. Mr. Sol was the first district superintendent.

The goal of our Society on the mission fields around the world is to establish an indigenous church among the peoples to whom we minister. The time had come when a number of the graduates of the Dalat and Banméthuot Bible schools had proven themselves in every way and were eligible for ordination to the gospel ministry. Ha Sol was one of that first group to be ordained.

Dalat and Djiring have been provincial centers of two districts, but the Tribes of Viet Nam Mission reaches from the seventeenth parallel at the north to within a few scores of kilometers from Saigon in the south, and across to Cambodia and Laos on the west. A constitution had been drawn up to unite into one organized group the believers of this entire area. When hundreds of people, representatives from various language groups, met in conference to elect their officers, they chose Pastor Sol to become their first president. At the Southeast Asia Conference held in Saigon in 1958, Pastor Sol represented the Tribes Evangelical Church of Viet Nam.

A. G. KOWLES

Anna Lau and Miriam Hoh

Pastor Sol was an unusual person with rare capabilities. His English and French were poor but he spoke Vietnamese very well and was fluent in five tribal languages. He knew how to make friends and to keep them. Though he was very tactful, he was severe when necessary. His consistent life and testimony won people to the Lord wherever he went. He was an outstanding preacher. He knew the language of his people and their proverbs like few others. He was well versed in all their customs and ceremonies. In spite of his gifts and talents he was one with the people and was loved by all. In his sermons and in conversation Pastor Sol exalted Christ. He preached only Christ and His shed blood to save the sinner and keep the believer.

Pastor Sol was a great pioneer and to the end of his life he had a burden for the lost among his people. During the long months of his last illness he had an unusual ministry in witnessing to those who visited him. In counseling the Christians he referred them to one Scripture passage after another, urging them to follow the Word of God. Thus this chosen man of God lived to serve untiringly until God took him home September 3, 1959. His voice has been silenced but his works follow him. ◆ ◆ ◆

"Walk before me, and be thou perfect" (Gen. 17:1). He walks in the presence of God who converses with Him in frequent prayer and communion; who runs to Him with all his necessities; who asks counsel of Him in all his doubtings; who opens all his wants to Him; who weeps before Him for all his sins; who asks remedy and support for his weakness, who fears Him as a judge, reverences Him as Lord and obeys Him as a father.—JEREMY TAYLOR.

Anna and Miriam—Two Faithful Women

By MRS. W. H. HOLTON, *Cambodia*

In 1952 I heard Helen Hayes campaigning for Mr. Eisenhower. She said, "I have no outline or notes; a subject like mine can come only from the heart."

That is how we feel when writing about Anna Lau and Miriam Hoh. In this world of changing values it is refreshing to work with those who "dare to have a purpose true."

These ladies have never swerved from that original purpose to preach the gospel. The call came to them more than twelve years ago. They were both well trained nurses but gladly left their profession to study at the Wuchow Bible School. They were graduated from this school after it had relocated in Hong Kong.

The Chinese in Pnom Penh are quick to admit that they are fortunate to have had nearly eight years of unbroken service from these two talented and attractive women. Anna is nearing fifty and Miriam is in her late thirties. Both are strong and active, spiritually and physically.

If we try to express in one word a description of their work it would be "efficiency." But it is not the cold, lifeless, machinelike type; rather it is kept well oiled with the Holy Spirit and comes from hearts filled with love and devotion for the Lord Jesus Christ.

They visit in rotation all church members and inquirers. We go with them on Tuesdays and Thursdays. I have seen them bend over their Bibles with country women with the same zeal and kindness they would have shown in the most cultured Chinese homes.

They have given up home and family for the sake of the gospel but God has given them scores of spiritual children. Their Sunday school is unusual in its perseverance and progress under most discouraging conditions. Their junior young people's choirs delight all who hear as they sing "to time" and in several parts.

These two Bible women have been tested in soul, body and spirit and have come forth in victory. For all that God has accomplished through them and for the ladies themselves we thank God.

JAMES B. HARR, Reporter

To the Fields

Mr. and Mrs. Kenneth F. White and son, Kenneth David, *Rev. and Mrs. Edward A. Cline* and son, Mark, and *Rev. and Mrs. Richard H. Taylor* and children, Kenneth, Lois, Esther and Joel, sailed November 9 for Viet Nam.

Mr. and Mrs. White, new missionaries, are graduates of St. Paul Bible College, and Mr. White also attended Prairie Bible Institute. Mrs. White was graduated from nursing school in Clifton Forge, Va. Both Mr. and Mrs. White hold their church membership in the Alliance church in Mount Vernon, Ohio.

Mr. and Mrs. Cline are also going for their first term. Mr. Cline graduated with the B.S. degree from Nyack Missionary College; Mrs. Cline attended Canadian Bible College and is a registered nurse. Mr. Cline was assistant pastor in Moose Jaw, Sask., and pastor in Pontiac, Mich. Both are members of Delta Tabernacle in Hamilton, Ont., their home.

Mr. and Mrs. Taylor are returning to Viet Nam for their third term of service and will be stationed at Rach Gia.

Rev. and Mrs. Kenneth E. Troutman and children, Kenneth and Camelia, left November 10 to return to New Guinea. Their older daughter, Cathryn, is attending Toccoa Falls Institute, Toccoa Falls, Ga. Mr. and Mrs. Troutman will be stationed at Enarotali.

Rev. and Mrs. Raymond B. Glass and daughter, Gloria Jean, left November 13 for their first term in Colombia. Both Mr. and Mrs. Glass are graduates of Nyack Missionary College and served churches in Leeds and Winthrop, Me. They are members of the North Side Church in Pittsburgh, Pa.

The *Misses Maxine I. Craig, R.N., Betty Lou Hartson* and *Ruth A. Kelck* left November 15 for their first term of service in Tribes of Viet Nam Mission.

Ruth Kelck
Tribes, Viet Nam

Miss Craig is a graduate of Royal Alexandra School of Nursing, Edmonton, Alta., and Canadian Bible College. Her home is in Unity, Sask., and she is a member of the Fourth Avenue Alliance Church, Regina.

Miss Hartson is to be secretary-bookkeeper at Banméthuot. She is a graduate of Simpson Bible College and has served in the office of the Pacific Northwest District. Her home is in Portland, Ore., where she is a member of the Alliance church.

Miss Kelck, a member of the Calvary Alliance Church in Mason City, Ia., has attended Mason City Junior College, Wheaton College (B.A. degree) and St. Paul Bible College. She will assist in the home for missionaries' children and teach in the school.

On Furlough

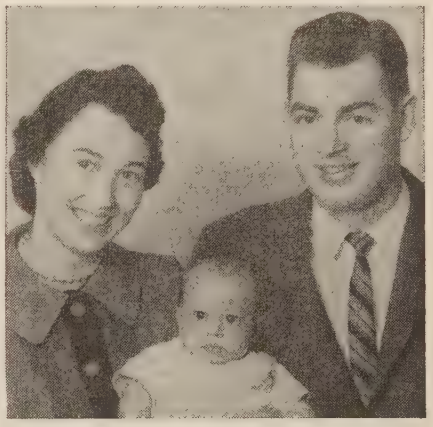
Miss F. Louise Cox arrived in New York October 21 from the Republic of Sudan, West Africa. Miss Cox is on leave of absence because of the ill health of her mother.

Mr. and Mrs. Charles Bossert and daughter, Christiane, are in France, having completed their first term of service in the Republic of Sudan, West Africa.

Miss Lois L. Boehnke arrived in New York from Indonesia on November 15.

Rev. and Mrs. Thomas C. Bozeman and children, Rosalind and Esther, arrived in New York November 10, having completed their first term in the Baliem Valley, New Guinea.

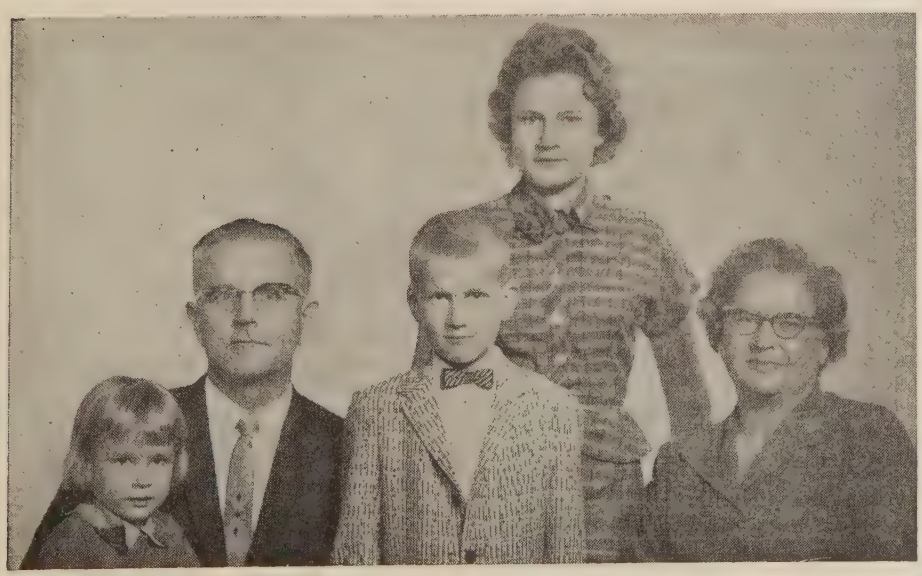
Betty Lou Hartson *Maxine Craig, R.N.*
Tribes, Viet Nam



Rev. and Mrs. E. A. Cline and son
Viet Nam

Mr. and Mrs. Kenneth F. White and son
Viet Nam

Rev. and Mrs. Kenneth E. Troutman and family, New Guinea



Dr. Tozer Leaves Chicago

Dr. A. W. Tozer is leaving Chicago. After thirty-one years in the populous South Side, the spicy-penned author, editor of THE ALLIANCE WITNESS and well-known preacher is moving to Toronto, Canada, to assume the preaching ministry of the Avenue Road Church. His new assignment will require that he preach twice on Sunday; aside from this he will be relieved of pastoral duties. Rev. William Newell will be the pastor of the church and will fulfill all pastoral obligations except the Sunday preaching. "Actually, I will be working for Newell," said Dr. Tozer.

The ministry in Toronto will be on an interim basis, he said.

Explaining why he is leaving Chicago, Dr. Tozer said, "The church is relocating in the suburbs, and I do not feel that I could carry on with the building program, the editing of the WITNESS and pastoral responsibilities." He said he liked the present church site, where everything was easily accessible.

When asked why he chose Toronto, Dr. Tozer answered, "That's a hard question. It's like asking why your parents met." Then he added, "At Avenue Road I will be able to devote more time to the WITNESS and to writing." Currently he is writing a book on the attributes of God to be published by Harper and Brothers under the title *The Knowledge of the Holy*.

In moving from Chicago Dr. Tozer is leaving a church with thirty-eight missionaries on its roster, nine of its young people in Nyack, and other young people in other colleges and universities.

The New Generation

To *Rev. and Mrs. Charles Dees,* Jacksonville, Fla., a daughter, Leah Jane, on October 30.

Marriages

On November 13, in Toccoa, Ga., Miss Ruth E. Beavers, daughter of Rev. and Mrs. Harry Beavers, was married to Mr. Leland A. Bandy, son of Dr. and Mrs. J. A. Bandy.

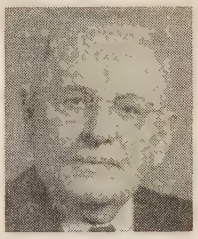
Correction

In our issue of October 21, reporting on the dedication of the Mark West Neighborhood Church, we stated that it was in Sun Valley, Calif. The pastor kindly corrects our geography: Sun Valley is near Los Angeles. The Mark West Neighborhood Church is in Windsor, Calif., sixty miles north of San Francisco.

Rev. and Mrs. R. B. Glass and child Colombia

Rev. William P. Nicholson with Christ

Over a thousand persons attended the funeral of Rev. William P. Nicholson in Hamilton Road Presbyterian Church, Bangor, Ireland, on November 2. Mr. Nicholson died in Cork on October 28. He was taken ill on board the "Mauretania" en route to Ireland from New York.



W. P. Nicholson

Mr. Nicholson, who was eighty-three years old, was a native of Bangor. He was known for his fearless and uncompromising preaching, and for his passion to win men and women to Christ.

Saved in his young manhood from a dissolute life, he studied in the Bible Institute in Glasgow and spent a number of years in evangelistic work in Scotland and England before coming to America. Here he was ordained to the ministry in the Presbyterian Church. God laid His hand upon him in a unique way, and around the world he was the instrument in leading thousands of men to Christ so that their lives were transformed.

About thirty-five years ago, after working with the Chapman and Alexander evangelistic team, Mr. Nicholson's name became a household word in Ireland. It was a time of trouble and bloodshed in the land. To a remarkable degree he was given the ear of the people and was used of God to move men from strife to faith in Christ. The Christian Workers' Union was founded at this time.

He revisited Ulster in 1949, and in April of last year returned to conduct meetings in many points in Ireland and Scotland. At one of his last meetings it is reported that he spoke with his old vigor and fervor. He stressed the importance and power of prayer, exhorting his hearers to pray several times a day, at their workbench, office, or wherever they found themselves.

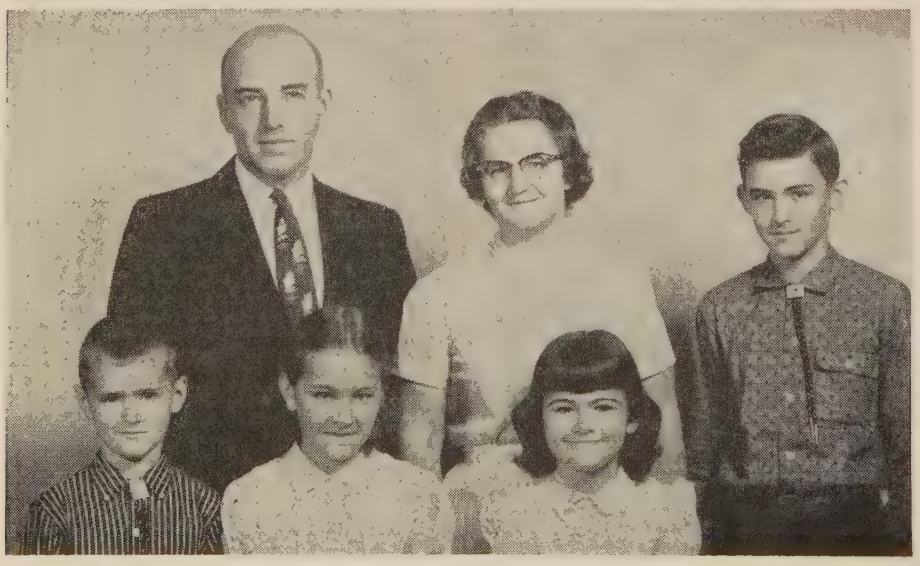
Mr. Nicholson was an outstanding personality both in and out of the pulpit. He was above all else an evangelist, a calling that never wavered or lessened during his long career. His rich sense of humor and understanding of the problems of his fellow men heightened the effect of his preaching. He was a "man's man," a fact evidenced by the great number of men who attended the funeral.

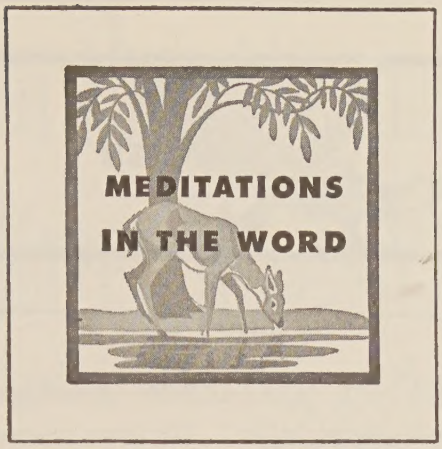
He conducted many campaigns in Alliance churches and summer conventions where the power of his preaching was felt. He was elected a life elder in the Alliance church in Pasadena, Calif., and continued with unabated zeal his ministry for the Lord. He wrote a number of articles for THE ALLIANCE WITNESS.

Mr. and Mrs. Nicholson had closed their home in Glendale, Calif., and were returning to Ireland to live with his brother-in-law, Dr. J. B. Hanna.

In accord with Mr. Nicholson's wish, the funeral service was marked by praise and thanksgiving and music. The hymns chosen were among his favorites: "The Lord's My Shepherd," "How Sweet the Name of Jesus Sounds," "There Is a Fountain Filled with Blood" and "For All the Saints."

Rev. and Mrs. R. H. Taylor and family, Viet Nam





Edited by EDITH M. BEYERLE

Sunday

MATTHEW 3:11-17 (verse 16).

His [Christ's] Spirit-baptism was intended to be a pattern of ours. This one feature marked the infinite difference between Christ's baptism and John's. John's was a baptism into death to the old life of sin. Christ's was a baptism into life and power, bringing to our aid something more than our own will power and our purpose to do better, and giving us the divine coöperation of the Holy Ghost.—A. B. SIMPSON.

Monday

PSALM 92 (verses 1, 2).

If our hearts were tuned to praise we should see causes unnumbered, which we have never seen before, for thanking God. Thanksgiving is spoken of as a sacrifice well pleasing unto God. It is a far higher offering than prayer. When we pray we ask for things which we want, or we tell out our sorrows. We pray in order to bring down blessings upon ourselves; we praise because our hearts overflow with love to God and we must speak it out to Him.—PRISCILLA MAURICE.

Tuesday

JOHN 6:32-40 (verse 40).

It is a beautiful faith to carry throughout life: "I shall awaken in the morning—in God's morning. And when I do I shall be still with Thee." That is the crowning gift of a generous Father—the assurance of a glad awakening beyond death. But this is no rosy dream, rather the promise of God to all who love Him. And living with such a promise, all of this life is made richer and more beautiful, for it is part of a larger life in God's fellowship.—SELECTED.

Wednesday

ECCLESIASTES 3:1-8 (verse 1).

Add to your store of knowledge
Such learning as you may;
Let each day find you wiser
Before it pass away.
The chain across the river,
Stretching from brink to brink,
It was not forged and cast at once,
But link was put to link.

—SELECTED.

Thursday

2 CORINTHIANS 10:1-12 (verse 5).

Our mind is extremely roving; but as the will is mistress of all our faculties she must recall them and carry them as their end. . . . If it sometimes wander and withdraw itself from Him, do not much disquiet yourself for that: trouble and disquiet serve rather to distract the mind than to recollect it. The will must bring it back in tranquillity. If you persevere in this manner, God will have pity on you. —BROTHER LAWRENCE.

Friday

2 CHRONICLES 35:20-27 (verse 22).

Josiah, the upright king who had feared and served God even from his youth, at this period of his reign failed to heed God's voice and consequently finished his career at the early age of thirty-nine. In all probability his failure was due to the source of God's guidance, even the enemy king. Had he only waited before God a sufficient length of time he would have been assured of the right path. It never pays to rush ahead, even when the "voice" seems other than God's voice, for God at times fulfills His purposes through unthought-of people and circumstances.—PAMEII.

Saturday

1 PETER 5:1-11 (verse 7).

Wouldst thou be like God? Adam wanted to know the difference between good and evil for the pride of it; he never thought of the care of it. He did not know that it is just this knowledge which constituted the divine burden—the longing for man's salvation. Wouldst thou be like God? Then thou must cease to be self-sufficient; thou must awake to the care for other souls; thou must learn what is meant when it is said "God is love."—THE KING'S BUSINESS.

Sunday

PROVERBS 1:22-33 (verse 23).

If there is anything that is not right, we must put it right. God is not going to do for you what you can do. You can turn away from sin, though you cannot keep away from it without His help. But the moment you make your new choice He will give you His divine ability to keep it. . . . It is ours to turn; it is His to meet us with His almighty grace and to pour out His Spirit upon us, without which all our doing is utterly vain.—A. B. SIMPSON.

Monday

1 THESSALONIANS 4:1-12 (verse 11).

The world looks for bustle and stir beneath the accomplished big result, and measures a man's efficiency by the number of motions he makes, rather than by the number of useful motions he can lead others to make. But the mind that achieves is the quiet mind, the mind that is not flurried by events or its own activities. And the quiet mind is in itself an achievement which must precede such work as we may do at our best.—PHILIP E. HOWARD.

Tuesday

EPHESIANS 5:6-17 (verse 17).

The self-centered ego of man is clothed with pride and self-sufficiency. Men find themselves coming constantly to dead-end roads, because they fail to seek the wisdom that cometh only from God. . . . "Wherefore be ye not unwise, but understanding what the will of the Lord is." The constant quest of the Christian should be for the fulfillment of the will of God in his life. . . . The deciding factor in relation to all of our decisions in life should be the will of God.—THE HERALD.

Wednesday

ISAIAH 40:1-11 (verse 8).

Beloved, should the brook run dry
And should no visible supply
Gladden thine eyes, then wait to see
God work a miracle for thee:
Thou canst not want, for God has said
He will supply His own with bread.
His Word is sure. Creative power
Will work for thee from hour to hour,
And thou, with all faith's host, shalt prove
God's hand of power, God's heart of love.

—MARGARET E. BARBER.

Thursday

MATTHEW 25:31-46 (verse 40).

Our religion is not alone a sentiment. It is not alone the singing of hymns or even the praying of prayers. It is not of the ascetic or monastic type. It treads the common earth. It takes the form of a practical and instructed pity for every phase of human need. We need human forces to serve spiritual ideals. We demand that love for God shall find expression in love for man!—EVANGELINE BOOTH.

Friday

EXODUS 23:1-13 (verse 2).

God gives this order because He is so well aware of human weakness, and how very apparent it is in all walks of life that people follow the crowd. In the Orient mob rule often results when the leader of the multitude is evil inclined. The majority of mankind are not individual thinkers with strong personal convictions, but rather are followers of some strong personality who may or may not be the instigator of something good. God knows this inclination is prevalent among His very own children, hence the strict command, "Thou shalt not."—PAMEII.

Saturday

LUKE 12:16-23 (verse 20).

A young man was boasting to his friend that he meant to make his fortune early in life. "What then?" asked his friend. "Then? why, I intend to marry, and bring up my family in good position." "And what then?" was again asked. "I will retire and enjoy my fortune." "And what then?" "Then, I suppose, in time I must die." "And what then?" The young man became silent and thoughtful, for he saw at what his good friend was aiming.—A CLUSTER OF PEARLS.

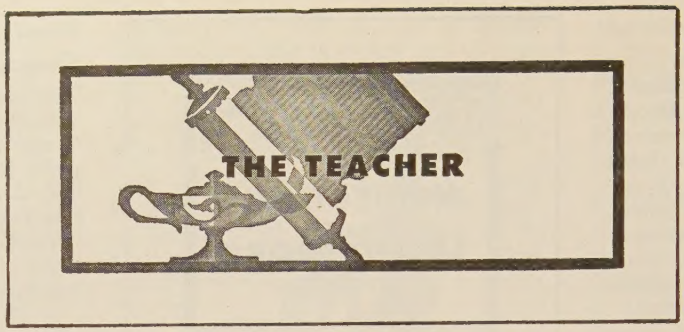
If you move will you kindly notify us at once, giving old and new addresses?

December 6, 1959

Lesson Text—
Acts 9:10-20, 26-29a

Golden Text—
Ephesians 4:32

Devotional Reading—
Colossians 3:12-17



December 13, 1959

Lesson Text—
Acts 11:1-18

Golden Text—
Acts 10:34, 35

Devotional Reading—
John 10:9-16

By Harold J. Sutton

Standing by a New Convert

The three days without sight, food and drink were probably days of mental and spiritual adjustment for the newly called Saul. There in the Damascus dwelling he awaited the coming of Ananias whom God had already prepared for a special ministry.

I. Ananias, Initial (Acts 9:10-19).

Ananias was neither apostle nor deacon. He appears briefly, performs an unofficial service and disappears to await the day of unveiling. His ministry was one of (1) *Inspiration* (v. 17). Notwithstanding Paul's reputation (vv. 13, 14), Ananias gave him a brother's welcome. He did not adopt a wait-and-see policy. His greeting was warm and generous. How often does the word of inspiration from a seasoned believer spell the difference between encouragement and discouragement. So it is within our power to assist others. (2) *Consecration* (v. 17). Ananias was the God-appointed Joshua to lead Saul into the Spirit's fullness. This lay disciple knew that the best time for believers to be filled with the Holy Spirit is soon after they are converted; this was the immediate essential in Paul's case. (3) *Confirmation* (v. 18). The confirming ordinance of baptism was administered. Baptism follows conversion and is a witness to it. The baptism with water and the baptism with the Holy Ghost are not to be confused. One wonders why so much is said about the one and so little about the other.

II. Arabia, Intermediate (Acts 9:23).

After his brief postconversion period with Ananias, Saul departed into Arabia. There he spent a part of three years (Gal. 1:17, 18). (1) *Meditation.* Solitude afforded time and opportunity for perspective and reflection. The verticals of spiritual verities there came into their own; scriptural comparisons and contrasts slowly steeped in the mind; attitudes and adjustments crystallized, and release from the littleness of earth came in the contemplation of the eternities. (2) *Revelation.* Because Saul was to do much, he must know much. Human impartation, yes; but divine revelation, too. On some levels truth may be taught; on others it must be revealed. If all we receive is from man we do not receive enough. The "voice" and the "parrot" are worlds apart. (3) *Illumination.* While Christ reveals, it is the Spirit who illumines. Moses and Abraham, sovereignty and grace, law and liberty—all must stand forth in true perspective. The revelation of Christ must come through the illumination of the Spirit. Truth seen and appreciated must be truth felt and appropriated. The self-measurement of fellowship with the Eternal must temper the nature and prepare it for the future. If there is no Arabia the servant of the Lord goes hobbled and halting all the days.

III. Barnabas, Subsequent (Acts 9:26-29a).

After Arabia came Damascus (v. 20), the plot and the escape (v. 25), and the introduction by Barnabas to the apostles. (1) *Declaration* (v. 27). Barnabas championed the new apostle and espoused his cause. God is never without a Barnabas when such is needed. (2) *Ministration* (v. 29). He who has a message will deliver it; he who can refrain, in all probability has none. Ministry argues ministration; the push and press of the message clamors for a hearing.

Peter's Broadening Ministry

The lesson represents a new era in the history of the church. Ten years had passed since the events of Calvary and Pentecost. Thousands of new converts had been gained and now the gospel was to be taken to the Gentiles. The door of Jewish exclusiveness was to be forever unhinged. Paul was directed to the Gentiles, Philip had gone to the Ethiopian, and now Peter was brought to Cornelius.

I. Accusation (Acts 11:1-3).

News had already reached Jerusalem; the "apostles and brethren" were waiting. (1) *The report.* "The Gentiles had also received the word of God" (v. 1). Peter admitted that the report was correct. (2) *The reaction.* "The circumcision contended with him" (v. 2). Here was the first rift: "The circumcision contended." It always does. Never mind kingdom advance, church growth or that "the Gentiles had also received the word of God." In spite of all this, "the circumcision contended." (3) *The rebuke.* "Thou wentest in to men uncircumcised, and didst eat with them" (v. 3). The rebuke was neither for preaching to the Gentiles nor for baptizing them. It was for accepting the fellowship of their hospitality. Peter shared a meal with Gentiles whose flesh had not been cut; they were uncircumcised. Tradition had been violated and "the circumcision contended." The contentious are always occupied with small matters. "Mint and anise and cummin," these are the things that count; never mind "the weightier matters of the law." The Gentile *may* become a Christian; he *must* first be a Jew!

II. Explanation (Acts 11:4-17).

Peter knew that the best defense was a simple, unadorned account of his experience. (1) He began with *revelation,* brought by the vision (vv. 5-10). Tradition said no; God said yes. The revelation swept out the window for all time the separating ordinances. (2) The apostle continued with the *preparation* (vv. 11, 12). (See chapters 10 and 15.) External providence supported internal promptings. (3) Peter's course was not lacking in *confirmation* (vv. 13, 14). God works at both ends of the line. Cornelius and Peter were prepared for each other. Vision interpreted and confirmed vision. (4) *Consummation* finished the recital (vv. 15-17). Peter awaited the decision of the committee.

III. Approbation (Acts 11:18).

"When they heard these things" there was (1) *Agreement.* "They held their peace." Peter had not dignified the accusation by referring to it. He swallowed it up in the larger interest of Gentile inclusion. The whole matter was lifted to a rarefied climate in which the petty contentions could not find the breath of life. (2) *Appreciation.* They "glorified God." Seeing the larger aspects, the "apostles and brethren" took the larger view. Contention was lost in praise. One cannot be contentious when he is giving thanks. When God is glorified, pettiness is out. (3) *Acceptance.* "Then hath God also to the Gentiles granted repentance unto life." Here was the first step on the long journey of the Great Commission. Redemption was to be world-wide in its outreach. Religious pride and bigotry were rebuked once and for all. The entire Gentile world was to be equal in privilege and opportunity with the Jews.

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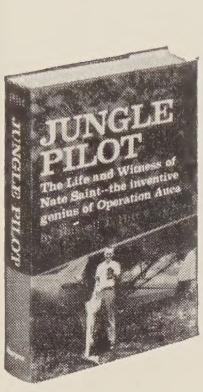

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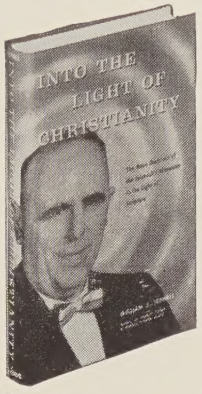

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(A) JUNGLE PILOT. By RUSSELL T. HITT. Nate Saint's short life was as full of incident and accident as any active young American's could be, but it was also full of entire dedication to the cause that claimed it: that of offering the Gospel of Christ to the last and loneliest outpost of man. (48) **$3.75**

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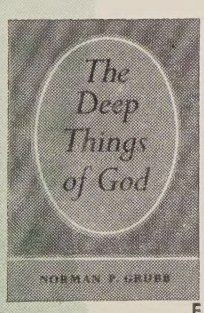

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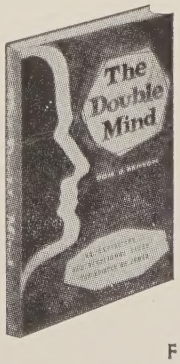

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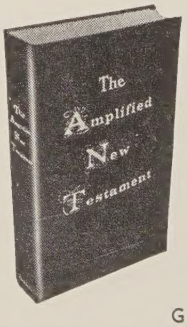

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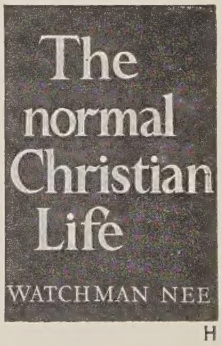

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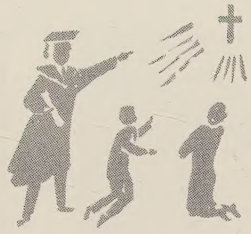
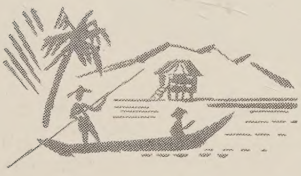
Major Foci *for missionary intercession*



Consecrated Young People

A minimum of 78 new missionaries a year is required to meet the pressing demands on our 22 mission fields. . . . Each year about 25 missionaries must go as replacements. Retirals, deaths, disabilities, resignations and transfers usually remove at least that many from active service. . . . In addition 53 new missionaries must go to permit an increase of but two or three on each field. . . . Doors that are now open may soon close and more workers are urgently needed. *"Pray ye therefore the Lord of the harvest."*



Unoccupied Regions

Within the geographical limits of each field are tribes and peoples without a sustained gospel witness. This is a heartbreaking burden to missionaries and national Christians alike. They are torn between the responsibility to teach new converts and the pioneer call. . . . Reinforcements in prayer and in personnel will solve the dilemma. *"Pray ye therefore . . ."*

Vigorous Young Churches

The spiritual vitality of any church is a reflection of its leadership and leaders must be prepared. Graduates from 27 Bible institutes are proving by the quality of their labors the value of full-time Bible training. Bible school facilities are being enlarged as rapidly as the gifts of God's people permit. As badly as these churches need trained workmen they are laying definite plans to send missionaries to other countries. *"Pray ye therefore . . ."*

Access to the Multitudes

The printed page and radio broadcasts provide means of ready access to millions of people. This does not mean that they will read or listen—only that they may. The Word is nigh them. It is by prayer and intercession that their eyes will be opened to see and their ears to hear, that they may understand and believe. *"Pray ye therefore . . ."*

THE CHRISTIAN AND MISSIONARY ALLIANCE

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